~~thoughkxafxx~~ considered to be four brothers, ~~and are known~~ collectively known as Mɛsmɛsälänɩx.

The eldest ~~ix~~ and most powerful is Yulätimut, "He who Completes any Task with a Single Smoothing Motion."

The second brother is Mätläsälitcɩk, "He who Completes any Task with a Single Stroke of an Adze."

The third ~~brother~~ is Mätläpexwɩk, "He who Completes any Task with two Strokes of his Adze."

The fourth and youngest brother is ~~tl~~ tlulak, "He who Completes any Task in a Single Day."

In Kimsquit, Mätläsälitcɩk is often called Mɛsmɛsälänɩx and the collective term is not used. These names explain the beliefs of the Bella Coola with regard to the powers of the Carpenters. After their work in the beginning of time, the three younger brothers returned to Nusmät'a where they have since resided, but Yulätimut came to earth and married a Bella Bella woman. The Bella Coola admit that ~~the~~ members of this tribe are superior to themselves in carpentry, and ascribe their skill to the fact that many of them are descendants of Yulätimut. Some of the coastal tribes are said to believe that Älquntäm erred in the manufacture of many of the sea mammals, giving them, for example, human heads on fish bodies; he later rectified this by sending his Carpenters to adjust their form. This is not a Bella Coola belief. One elderly informant stated that the skill of the Carpenters in painting and modelling was derived from a little girl named ~~Qaxltax~~ Qoxltanao; no confirmation could be obtained for this statement and the information was vague, and unreliable.

Since their creation of the ~~wx~~ sky and many features of this world, as well as birds and animals, the Carpenters have entered but little into the lives of the Bella Coola. Like other supernatural beings, they are capable of going anywhere, but for many generations they have not been seen on this earth. Their most important function is, perhaps, to act as patrons for various kusiut dancers. This ~~point~~ subject will be described

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in detail ~~in Chapter XI~~; for the moment it ~~must suffice~~ is enough to say that many supernatural beings regard members of this semi-sacred society as their protégés, and grant them ~~the~~ power to perform dances. On these occasions masked figures are used to represent the patrons, thus ~~bringing home to the~~ enlightening the uninitiated persons as to the appearance and attributes of various supernatural beings.

Among the many ~~supernatural beings~~ residents of Nusmät'a are two sons of Älquntäm, Sänoʼlxʷmulʷlts Älquntäm and Snoʼolxʷlts Älquntäm. The former is particularly dearly loved by his father and is ~~often~~ spoken of as Nuslexwaʼnʷxwʷltʷm, "The Cherished One." These two beings take no part in the affairs of mortals except ~~in the role~~ as of patrons of kusiut dancers. Like all supernatural beings they are considered to be immortal.

~~From the fact that~~ Since Älquntäm has two sons it is to be assumed that he has, or ~~has~~ had, a wife, but ~~the Bella Coola do not know her name.~~ Her name is not generally known, although she is sometimes spoken of as Nusmät'aiɛn'a, "the Woman of Nusmät'a." There are also many stories describing his amours with human women resulting in semi-supernatural offspring.

One of Älquntäm's principal functions is that of acting as leader of the kusiut dances of the supernatural beings, as already described, these take place ~~xx~~ in Nusmät'a, the name of which is changed to Nusqulxwaista for the occasion, while the supernatural ones are awaiting ~~his~~ Älquntäm's entry at the winter solstice. As soon as he comes, his extreme heat causes most of his guests ~~the supernatural beings~~ to rush forth. Among those remaining is ~~Only a few remain to discuss with him what dances shall be sent down to mortals. In decisions of this kind his chief assistant~~ adviser is Sɛxsɛxälaix, the Lawyer, ~~of the supernatural ones, from whom advice is received. This being is subordinate to~~ his chief adviser in kusiut matters. This being is somewhat ~~misnamed~~ indefinitely regarded as a Grizzly Bear. He is subordinate to Älquntäm, ~~and~~ cannot himself initiate proposals, but he can interrupt the speeches of his superior if he feels bold. ~~The exceptional~~ Human ~~Mortal~~ singers are especially under his guidance. He is so powerful that if he turns his head in anger at any mortal, the latter falls dead. As far as ~~the writer is aware~~ could be learnt, Sɛxsɛxälaix is concerned only with kusiut matters and never visits this earth.

One of the most intangible of the Bella Coola supernatural beings is a woman, "The Sorrow-maker" Dzi "The Slave-Owner" Kämaiʼts, Aiutla, or Sismäxilt, Boas (1) (p. 4) has recorded fairly definite information about her, ~~this being~~, but ~~the writer could learn~~ gather only inconsequential fragments. Mortals are as

~~(1) See Chapter XI.~~
~~(2). Page 28.~~

slaves to her, but she takes little interest either in their welfare or actions. In the beginning of time, Ä~~l~~quntäm sent her down to earth to watch the ~~actions~~ behavior of mortals and report ~~to them~~ to him. She needed a central location for this purpose and ~~chose~~ accordingly chose Restoration Bay, where she could watch the canoes as they passed up and down the coast. At first the inhabitants of ~~the~~ earth showed her great respect, but gradually she was ignored and canoes would pass her home without stopping. Moreover, she began to fear ~~that~~ she ~~would~~ might be injured by the proximity of mankind, and especially that ~~their~~ human footsteps, ~~being those of humans,~~ might contaminate ~~and mar~~ her supernatural frame. So she decided to move, and fled far to the south, whither no one knows. ~~In fact,~~ No one is even absolutely certain ~~that it was to the~~ that she went to the south. According to a well-known Bella Coola myth (1), a man once tried to climb Mt. Nusq̓ält and found a pleasant grassy place near the top. He concluded ~~that~~ this must be the home of the woman. Before the door of her house, wherever it may be, there are miniature totem-poles which open their painted mouths and speak in the voice of ~~the~~ animal or bird portrayed. The writer did not hear that her home was in the ~~xxxxx~~ land above Nusmät'a, as Boas states. (2). At the present time knowledge of Qämai'ts is so ~~deficient~~ scanty that no importance ~~should~~ need be attached to failure to confirm the previous observation.

One or two passing remarks of elderly informants imply that Qämai'ts may once have been of greater importance in Bella Coola belief that she is at ~~the~~ present ~~time~~. One old man, already in his dotage, stated that long ago the dead used to dwell in her house. Another ~~stated~~ declared that long ago prayers were addressed to her, ~~which is no longer the case.~~ which is never done now. The word qämai'ts is commonly ~~often~~ used by the Bella Coola in a manner difficult to translate. It serves as equivalent for "please" or "thank you", but has an underlying significance of a supernatural benison or appeal. It is not a word to be used in casual conversation; ~~it is~~ being reserved for important occasions or times of emotional ~~xxx~~ stress. The comparative unimportance of Qämai'ts probably rests on the fact that she

(1). See p.
(2). P. 28.

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belongs merely to the realm of ancient history, ~~and~~ has no sociological ~~importance~~ standing, ~~not being~~ even as the patron of a kusiut dancer.

Another supernatural being ~~who is~~ so far removed from this world that he enters but little into the lives of the Bella Coola, is Sninia. He is the male ~~being whom~~ Alquntam sent down from above in the beginning of time to hold the earth in position, and who has since performed this duty. He lives among the ice of the far north, and has not been seen by mortals for many generations. He holds a rope fastened to the earth; ~~and~~ when he is afraid that it has slipped slightly he takes a new grip and pulls the rope taut, pressing the world against the soles of his ~~extended~~ feet as he sits with legs extended. This apparently complicated motion is exactly what a man would do to hold tight by a kicking salmon. It is this tightening of the rope which causes an earthquake. If Sninia should lose his grip entirely the earth would capsize. ~~This being~~ He is patron for several kusiut dancers.

Sninia differs from most supernatural beings in having his residence in this world instead of in the land above. Among the beings dwelling in the upper region ~~there resident~~ are a number of Xemxemtn.m, whose function it is to ask the sun to appear every day. It travels without their assistance, but if they neglected to arouse the sun, darkness would prevail ~~it would remain dark~~ all day. The only knowledge of these beings is derived from information given by the first people. They have not since early days been seen by mortals and do not act as patrons for kusiut dancers.

Heat and Cold are regarded by the Bella Coola as anthropomorphic beings, but ~~their~~ beliefs concerning them have not become crystalised, due ~~corresponding~~, perhaps because of their non-appearance as patrons of kusiut dancers. The following story is told of the annual meeting of Heat and Cold:

Every spring Cold, Snuskɛluts, meets Heat, Sqwlältua in some undefined locality ~~indefinite place~~ and says:

"You will not be welcome in the place to which you are going (the earth). I

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have just come from there. People like to get up on cool mornings to start work, they won't pay any attention to you."

But Qayälïlla replies: "No. They will welcome me. Everyone prefers to spend a few extra minutes in bed in the mornings. It is pleasant to do so when it is warm, but I shall be welcome in spite of the suggestion of workiad for work."

~~In spite of its apparent definiteness,~~ This account is regarded merely as a story, and it is doubtful if any historical accuracy is attached to it. The Bella Coola laugh when it is told, and the irony of the conversation is not lost on them.

S'ïs', the Cold Wind, is another anthropomorphized being belonging to the realm of stories rather than to that of everyday life and profound belief. His wife is Aläälx, and their child is Ice. On a cold morning, if a Bella Coola finds ice on liquid left in a bucket or other container, he warms it at a fire until he can lift off the sheet, and throws it out of the door, saying as he does so:

"Alälao··, (1) your child has become cold."

The North Wind and his wife, cxɬɛxwan'i, have them to is in the upper Bella Coola valley near Firvale. [2] cxɬɛxwan'i especially is a prominent figure in mythology, but she has not appeared for many generations and her actions belong to history rather than to either religion or social practices. It is said that she has four sons who once wanted to break a large number of grass stalks. Finding it difficult to do so on account of their toughness, they asked their mother to freeze them; she did this and destroyed every other plant at the same time.

Another anthropomorphic being is Sxkʷɬätɬ, the supernatural South Wind of winter which brings storm and snow. The Carrier affirm that every icicle which grows down until its end is in the snow is his walking-stick, and that to break one of these causes famine. Some Bella Coola have adopted this belief and carefully refrain from destroying such icicles.

Supernatural beings experience the same difficulty as mortals in reckoning the passage of time. A number of calendrical experts live in the land above, whose duty it is to record both months and years. They are called Älɛcnsälïwaiyaix or Älɛcnskibɬɛcn. They have been seen occasionally, and are shown, as

(1). The vocative form of this word.
(2). See p. .

masked figures, at sisaok (1) but not kusiut dances. Two of these beings always appear, and they argue about their observations in the same manner as mortal calendrical experts.

Another denizen of Nusmät'a of slight importance in the social life of the Bella Coola is Xemxemälotła, a friend and associate of Älquntäm. He acts as patron of kusiut dancers, and in this manner is brought to the notice of mortals. In the land above his function is to cherish a T!äqmäks, a supernatural being, resembling a diminutive man, created by Älquntäm as a child for all supernatural beings. Xemxemälotła is its guardian or nurse, and for this purpose usually keeps his charge in the far distant upper land above Nusmät'a where Älquntäm frequently visits the two. In some mysterious manner, the T!äqmäks has been known to reach this earth, giving good fortune to its finder (2). He is often spoken of as "The Cherished One." One of my informants, wishing to emphasize the care lavished on this being, drew the writer's attention to a photograph from an illustrated paper showing Princess Mary, Viscountess Lascelles, bending over her infant. He remarked that this was the kind of attention shown by Xemxemälotła to his charge.

Of slightly greater importance is the Hermaphrodite, Sxants. He resides in the land above, and spends most of his time outside the walls of Nusmät'a, acting as guardian to a number of young girls, the children of various supernatural beings. On many occasions he has descended to this world and has been seen by mortals, who recognise him by his peculiar nasal voice, intermediate between that of a man and a woman. It is supposed that human hermaphrodites have been affected in some mysterious way by their supernatural prototype. The question of hermaphrodism is of such great theoretical importance that the writer endeavoured to investigate it in detail, but without any appreciable results.

The Bella Coola have knowledge of two types of hermaphrodites what they term

(1). See p. .
(2). See p. 3341 .

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Several informants stated that they had heard of hermaphrodites among other tribes, and though that such existed among their own people in early times, but the term is usually applied, without physiological significance, to two types of individual supposedly affected by Sx nts. Several cases are known of a male infant changing to a female on being washed and brought into the house. One of these, a girl about twelve years of age, is living in Bella Coola at the present time. The basis, if any, for these accounts, is certainly faulty judgment concerning the sex of a new-born child. The second class consists of those who desire to perform the work of the opposite sex, a change manifested only when an infant is showing signs of awakening intelligence. For example, if a boy shows an aptitude for woman's work, the parents, realising that he wants to be a girl, dress and treat him accordingly. One informant knew of a Kimsquit boy, two Bella Bella and several Kitimat to whom this had occurred. Henceforth they dressed as women, but, in spite of this, in due course they took wives whom they helped in all feminine tasks. Another informant knew of two cases of the kind in which the men did not marry and were believed to have an aversion to women. One instance is known of a Kitimat woman who, having assumed man's costume and occupations, refused either to marry or to have anything to do with her own sex. Another case is of a Carrier woman who dressed as a man and used to hunt successfully, though she was married; such practices are said to have been not uncommon among the Haida. The women were considered bold and independent, but the Bella Coola of to-day know little about them, and are not even certain that Sx nts is responsible for a female assuming the actions of a male. Under these circumstances, it will be readily understood that he is not a being whom they regard with much awe, nor is he one who influences their daily lives.

Another supernatural being, uninfluential though resident upon earth, is Echo, S tsalanl, "The Voice Repeater." The Bella Coola regard him as a male being, in human form, and recognise his presence whenever sounds reverberate. He figures in mythology, occasionally appears as a masked figure at kusiut or s sook dances, but has

~~1549~~

neither helped nor ~~not aided or~~ harmed human beings for so many generations that he is ignored. ~~and is accordingly neglected.~~

A supernatural being from whom many Bella Coola have had unpleasant visitations is St̓ɬmsila, the cause of nightmares. He is a man-like creature ~~being~~ with black face and an ~~an~~ enormous head which he constantly scratches. His home is in Nusmät̓a, but he frequently descends to this world and frightens sleepers. If a person scratches his head while asleep it is because he has just seen St̓ɬmsila doing so, and if he walks in his sleep it is in order to escape his supernatural visitor. A sleep-walker is usually aroused by having a bucket of water thrown over him.

A person frequently troubled by St̓ɬmsila can avoid ~~the danger~~ him by painting a black circle around each eye before going to sleep.

The supernatural beings thus far described, ~~have, with~~ with the exception of Äɬquntäm, play little part in the ~~lives~~ of the Bella Coola. ~~He believes in~~ They believe in their existence, ~~knows~~ know their ~~fame~~ reputed appearance (1) but ~~he does not~~ do not expect to meet them, and ~~he does~~ not believe that they exercise much influence on the course of ~~his~~ their daily life. ~~But~~ Supernatural beings of this type are ~~the~~ exception ~~rather than the rule.~~ When an Indian goes into ~~the~~ a remote part of the mountains, or even into ~~the~~ little ~~less~~ frequented areas around his village, he does so with mingled fear and hope; fear lest he may meet one of the malicious beings, ~~and~~ hope that he may meet a benevolent one. ~~Moreover, he knows~~ Moreover, he is aware that by certain means he may ~~have~~ obtain good ~~protection, of deceiving,~~ with beseeching, ~~or~~ cajoling, or deceiving, or rendering powerless any supernatural beings whom he may ~~meet~~ come in contact. This attitude is typical; the Bella Coola ~~is~~ are ~~by no means~~ not ~~moved~~ move in constant dread of the mysterious denizens of the forests, nor do ~~they~~ they ~~gleefully~~ eagerly hope for their appearance; they have their likes and dislikes, their moments of weakness and of strength, their times of greatness and of pettiness, all to be considered with care and forethought. ~~for any being whom he may encounter is likely to take a great interest in the beholder.~~

One of the beings for whom the older Indians ~~at any rate~~ have a profound respect, is T̓ɬitcäplilän̓a, a supernatural woman whose home is in Nusmät̓a but who frequently

(1). This applies only to the older Indians.

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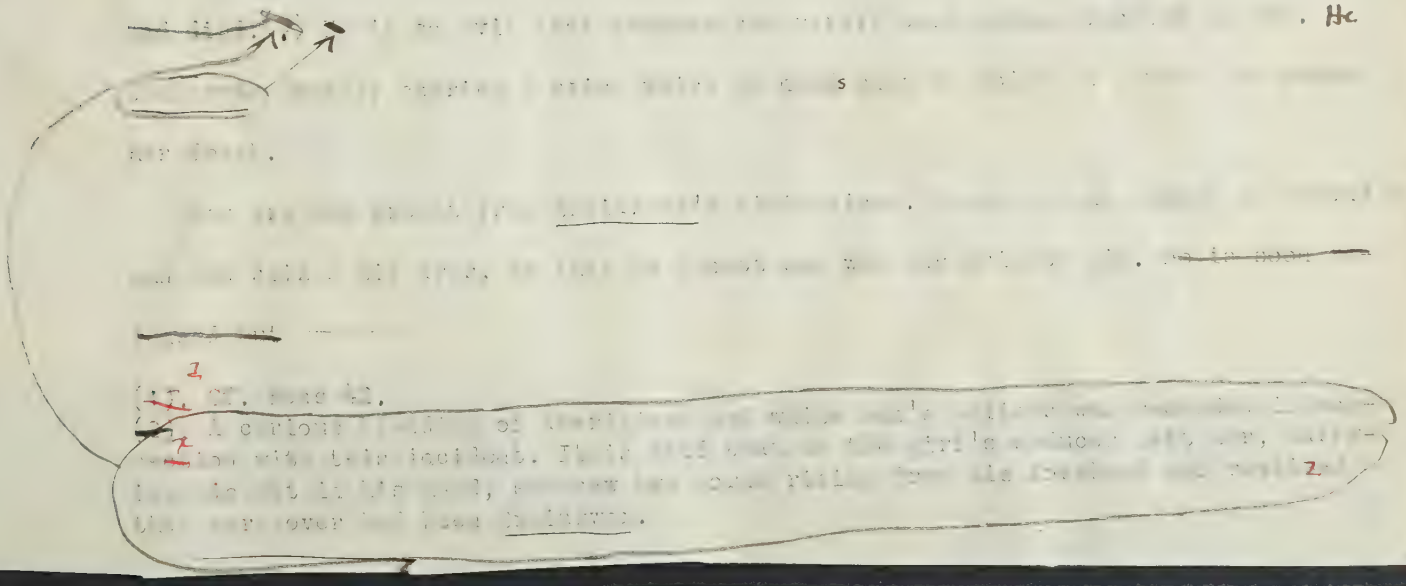
[3]



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no matter how quickly he turns around can never see his ~~holder~~ captor. Presently he begins to bleed from mouth and nose and ~~soon dies~~. death follows. ~~Or~~ Sxaiaxwax may become visible under ~~such~~ conditions. ~~My informant~~ One old man stated that ~~on one occasion~~ his son had been playing outside once the village at Kimsquit when he came rushing into the house, weeping and saying that he had been seized by a black-faced man. In a few minutes his nose began to bleed so that his father knew ~~that~~ it was Sxaiaxwax who had visited him. Nothing was of any avail and the lad soon died. His approach is usually heralded by a series of grunting, explosive puffs ~~and if~~ the hearer turn sharply he can escape danger. ~~One of my~~ informants described how he had once gone to the river for water with two companions, a man and a woman. They all heard these gasping puffs and turned, but he alone had ~~done so~~ jumped from the saltwater sufficiently quickly. The other two began to pant like Sxaiaxwax himself; blood gushed ~~forth~~ from mouths and ~~external~~ genitalia and ~~they~~ both ~~soon~~ died.

Like other supernatural beings, Sxaiaxwax has his limitations. Though he comes to this earth he can travel only on fixed paths, invisible to mortals. If either ~~a~~ man or ~~a~~ woman is unfortunate enough to fall asleep on one of these tracks, it is easy for Sxaiaxwax to gain control ~~over them~~, and the sleeper wakes to find that he has been bleeding profusely and death ~~soon comes~~ follows. This occurred to ~~one of my informants~~ a man whose experiences are described in Chapter IX.

Although Sxaiaxwax is usually a curse to mortals, he can also do good deeds. Occasionally he makes a man a shaman, and he is often present to help a woman in childbirth. Such ~~beneficial~~ acts are not sufficient to counterbalance his evil deeds, and ~~Sxaiaxwax~~ he remains one of the most dreaded of Bella Coola supernatural beings, a monster whose machinations makes camping in a strange place a dangerous undertaking, and who is as likely to strike down the rich as the poor, the good as the bad.

Less feared than Sxaiaxwax, because he appears less frequently, is ~~Tlätiaiti~~. The Bella Coola speak of this being with ~~fear and~~ dread, but little definite information could be obtained concerning him. He has human form and sometimes comes at dusk to cause death by carrying away a man's ~~xwänëäs~~ spirit. (1) The home of this monster appears to be

(1). See next section of this chapter.

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beneath ~~the surface of~~ the earth rather than in Nusmät'a.

A third dreaded being who, like the two just described, usually lives on this earth and only visits in Nusmät'a, is Sä'tma, ~~Death.~~ "The Death Dealer." He too appears in human form, and can be distinguished by the nose-ring which he always wears. Sudden death in the forest is always attributed to ~~Sxxtxx~~ "The Death Dealer." If a man is engulfed by a slide, or killed by a falling tree, it is because this malevolent being has entered ~~his~~ the slide or tree. Some Bella Coola say that he is responsible for animals who kill hunters. ~~Occa-~~ He rarely carries out his fell designs with the aid of sickness, and death by drowning is seldom attributed to him; but for all other fatal disasters he must take the blame. While a corpse is resting in a coffin awaiting burial, Sä'tma invariably sits down on the cover, but none can see him. Instances are known in which even this monster has acted in a kindly manner, but these belong to mythology and will be described in Chapter IX.

The supernatural beings thus far described are usually encountered on land, but the ~~sea~~ sea ~~xxxxxxxxxxxx~~ likewise is the home of anthropomorphic creatures. Far beneath the surface ~~of the ocean~~ is a land much like our own inhabited by people resembling ourselves who sometimes assist a drowning person. ~~capsized from his canoe.~~ ~~xxxxxxxxxxxx~~ It is chiefly ~~in~~ from accounts handed down from generation to generation that the mysteries of this under-sea world are known to the Bella Coola. Through ~~In addition,~~ ~~xxxxxxxxx~~ human inhabitants ~~of this world~~ have often appeared at the surface. Their hair is long and somewhat reddish, their bodies ~~are~~ hairless, and their faces ~~are~~ often stained with black. One of my informants stated that about three years before, a Japanese, fishing near Namu, had caught in his net one of these people, a girl about two years old, ~~in his net.~~ He drew her into his boat, where she squatted on the ~~xxxx~~ bottom, docile and submissive. After a time the fisherman became frightened and threw his captive overboard. The Bella Coola say that the Bella Bella, ~~who are~~ greater seafarers than themselves, have more extensive knowledge of ~~know~~ these under-sea dwellers. ~~better than they do.~~

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